any other, religion, but who have not severed, either formally or implicitly, their inherited connexions. While they do not consider themselves Jews, they are often counted as such by others. It is difficult to determine their number, as they naturally do not form associations, but they are most numerous in Western and Central Europe and among the descendants of European Jews long settled overseas.

Religious indifference among the Jews grows with similar indifference among their non-Jewish neighbours, but it presents a peculiar danger for Jewry. Even if indifferent to religion, the Christian, as a rule, remains nominally a Christian, as adherence to the dominant religion entails no disadvantage; while the Jew, if indifferent, tends to conceal the fact that he is a Jew, even from his own children. For these, and still more for their children, the connexion with Jewry is completely broken, and they freely intermarry with non-Jews, and often do not even know about their Jewish extraction. This is why the hunt after "the Jewish grandmother", officially launched in Germany in 1933, has produced numerous surprises*

Further, there is doubt concerning the religion of some people of non-Jewish extraction who profess the Jewish religion, although it is not certain whether they, or their ancestors, have been duly received into the

Jewish community; there are, for instance, in New York City a few thousand Jewish negroes, descended from negroes born in New York or the Southern States. Their rabbis, too, are negroes. Their service, which»is of a rather noisy character, is held in a language compounded of Yiddish, English, and of some Hebrew words. Their attachment to Judaism is neither deep nor permanent.[1]

Lastly, there are a few groups whose proper reception into the Jewish religion is not open to doubt, but who, in

[1] I am indebted to Dr. M. IPis&berg of New York for this information.